2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

846 757 she is made to smell samôn-net, a plant (the *Nigella sativa*), which is put in an earthen pot, strongly heated, and then triturated into the shape of a ball. The odour is not exactly such as one would recognise as calculated to exhilarate any one, but probably after the hot bricks and the se sein everything else comes as a matter of detail. All this is done to drive out the noxious humours which are supposed to be generated by the birth of a child. On the seventh day the woman takes an elementary kind of Turkish bath. She sits over a large jar of boiling water, medicated with tamarind twigs and a few other kinds of leaves and grasses, with a blanket over her. After about an hour of this she has a cold bath, and is then free to do as she pleases. She usually goes to bed.

165 846 177-84 184 It might be supposed that under this treatment death in child-bearing would be very frequent, but as far as imperfect statistics can show the percentage is not much higher than in other countries. The result, however, appears in another way. A woman ages up ten or fifteen years for every child she has. It is satisfactory to notice that in all the larger towns in Lower Burma the more unpleasant features are fading away before the example and influence of women of other nationalities. In the jungle and in Upper Burma, however, ancient use and wont still prevail, and the young mother of fourteen or fifteen is shrivelled into thirty with her first baby.

845 If a woman gives birth to a still-born child, a piece of iron is placed in the cloth in which the body is wrapped, or in the coffin if there is one, and at the burial some member of the family says some such formula as "Never more return into thy mother's womb till this metal becomes soft as down."

[775] If a married woman dies before bearing a child (alôn hnin the-thi), a Cæsarean operation is performed, and the alôn is buried in some secret place. The reason alleged for this is, that were it not done, the husband in future existences would marry this woman again, and she would die in the same way. 845 754 Were the embryo not secretly buried it would be disinterred by hmaw-sayâs, necromancers, and wizards, who would make evil uses of it. Children's cauls are as highly thought of by Burmans as they are by English

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

is so like the shadows of the grass and weeds in a dusty road, that you can walk on him quite unsuspectingly. Then he will bite you, and you die. He comes out usually in the evening before dark, and lies about on footpaths to catch the home-coming ploughman or reaper, and, contrary to the custom of other snakes, he will not flee on hearing a footstep. When anyone approaches he lies more still than ever, not even a movement of his head betraying him. He is so like the colour of the ground, he hopes he will be passed unseen; and he is slow and lethargic in his movements, and so is easy to kill when once detected. As a Burman said, 'If he sees you first, he kills you; if you see him first, you kill him.'

In this district no Burman hesitates a moment in killing a viper when he has the chance. Usually he has to do it in self-defence. This viper is terribly feared, as over a hundred persons a year die here by his bite. He is so hated and feared that he has become an outcast from the law that protects all life.

But with other snakes it is not so. There is the hamadryad, for instance. He is a great snake about ten to fourteen feet long, and he is the only snake that will attack you first. He is said always to do so, certainly he often does. One attacked me once when out quail shooting. He put up his great neck and head suddenly at a distance of only five or six feet, and was just preparing to strike, when I literally blew his head off with two charges of shot.

You would suppose he was vicious enough to be included with the Russell's viper in the category of

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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10. THE FIRST STEP.

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of an inch thick. This custom is on the decline, and the ears of boys are not so generally pierced as they used to be. The *naddung* or women's ear-plug of gold is being replaced by the *nagát* with its slender stem (No. 241). With eldest-born girls the fête is frequently deferred until they are twelve or fourteen, and is then celebrated with all the more splendour (p. 14).

Burman children are not weaned until the second or third year. Nevertheless they begin to receive solid food as soon as they will take it. The illusion prevails that the earlier they do so the stronger they will be. It is a chief source of infant sickness and mortality, and of the smallness of the families reared. A curious feature of Burman sociality is the promiscuous suckling of infants in the circle of relatives and friends.

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Children's heads are shaved in more or less fanciful ways up to the ages of ten or twelve, after which the hair is allowed to grow long.

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The road-fronts of the houses are always peopled with children. Children are equals and are free to roam through the neighbours' houses and plots, where they are kindly noticed. Adults take interest in their games, and make kites and reels, boats, carts and other simple toys for them.

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17. THE WOODEN CRADLE (BAUNGBAN).

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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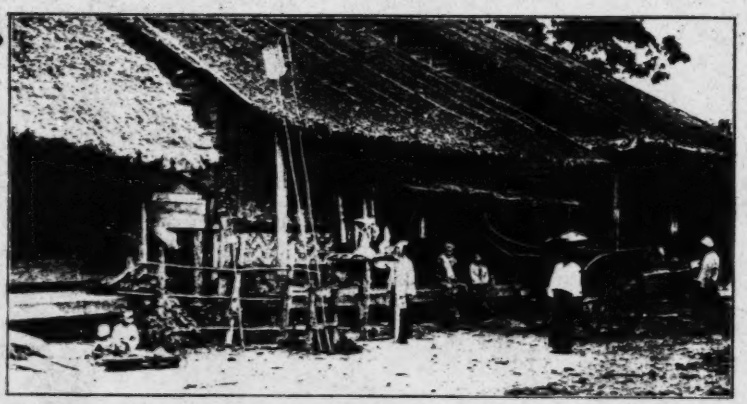

431. DECORATING THE THEBONZEDI p. 127.

CHAPTER IX

AGE AND MORTALITY

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432. A DAUGHTER PRAYING HER PARENTS TO NOBO-SAT.

THE men and women of the tropics age and die sooner than those of temperate climates. One meets reputed centenarians in Burma, but it is rarely that the old people can prove their age, unless they are able to connect their year of birth with some historical event. Ninety years is a very great age for a native of Burma to attain. When parents are past their prime their children pray them to *nobo-sat*, which means that they should be at the children's charge for the remainder of their lives, as the children had first been at their parents'. The turning-point is not marked by any formality, but a child approaching parents on a solemn occasion adopts the gesture of veneration. The aged are not idle; they preserve a great elasticity of mind and interest in things;

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